

***PRECEPTS FOR LIFE***  
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The following is an actual transcript of the PRECEPTS FOR LIFE Broadcast. For the purpose of filling transcript requests quickly, they have received only light editing. If you have questions concerning the material covered in this broadcast, Kay has published a number of books explaining the Scripture in depth. These books may be ordered by contacting the telephone number or address printed above.

**SERIES: Romans (The Constitution Of Your Faith)**

**TITLE: Program 13 – How Do You Measure Up To God’s Standard?**

**WEDNESDAY**

**OPEN**

How can you expect any man to measure up to God, to measure up to His standards, to measure up to His commandments? I mean we might as well forget it. It’s impossible. The more I try to be good, the more I find out that I cannot be good so I might as well give up and live life the way I want to live it, but it’s not true. It’s not biblical and you’re going to see the answer today.

**PART ONE**

We would say, you know, those really are reasonable. They really are. If there is a God, then it’s right that we honor Him as God and that we don’t put any other gods before Him, if He is God. And we would look at them and say; you know, it is wrong to lie. It is wrong to steal. It is wrong to covet. It is wrong not to honor your parents. It is wrong to commit adultery, to be unfaithful to your husband or to your wife. You know, really when you look at it we can concur that those things are good. But the thing that we

want to tell you is, we know that they're good, but we can't live by them. We can't live up to them, not if you expect me to keep that law at all times. And if you tell me that I am to keep the law at all times and if I break it in one little point, in just one little area at one time in my life then I'm guilty of breaking it all. I want you to know, there is no hope for me and it's because I cannot be what I ought to be. You know, that's exactly where God wants to bring every human being, to their own impotence, to their own total poverty of spirit. The first Beatitude, the first "blessed" in the Sermon on the Mount says, "Blessed are the poor in spirit for theirs is the kingdom of God." In other words when you have this poverty of spirit and that's what you're talking about. You're talking about an inability in and of yourself to keep the law, to be righteous, to keep it at all times. You're saying I cannot do it, I just fail, I just fall. Look at David. It grieved him that he had Bathsheba's husband put to death, but you know what? David understood the grace of God. He knew the law. He knew that he had broken the law. But Psalm 51 makes it very very clear when he says to God; "Restore to me the joy of Thy salvation." He understood grace. Now what Paul wants to do is He's pronounced both Jew and Gentile as under sin. He has said and let me read it to you again in verse 9 of Romans, chapter 3. "What then are we Jews better than they? Not at all, for we have already charged both Jews and Greeks under sin, for there is none righteous, not even one." Remember I told you to underline that. "There is no one who understands. There is no one who seeks for God. All have turned aside. Together they have become useless. There is none who does good ...," And then he says it again. "Not even one." And then he takes our body and he starts at the head and he ends at the feet, so he gets everything in between. He says, "Their throat is an open grave. It is just full of death. With their tongues they keep deceiving. The poison of asps is under their lips. Their feet are swift to shed blood, to go and to murder even as David murdered." It says, "Destruction and misery are in their paths." And that's what David brought. David brought destruction and David

brought misery in his sin. And it says, “They’re in the path of peace they have not known.” These people don’t know peace. All they know is death and destruction and misery because this is the harvest of sin. This is the fruit of sin. It says, “There is no fear of God before their eyes.” Look around you, look at the people in your nation and tell me, does your nation fear God? Does your nation respect God? Does your nation trust God? Or does your nation hold God, as Psalm 2 says, in derision? Do they say, let’s cast off the cords of God about us? Let’s not remember Him anymore. Is that what your nation says? Do you know what? In the United States of America they don’t want you mentioning Jesus Christ on television unless you’re going to swear. And then you can swear and nobody will object. But if you honor Him for who He is then they’re going to cut it out of that program. They’re going to cut it out of that interview. Why? Because they’re sinners. Now watch what he does with the law. And remember, we’re marking the word “law”. So in verse 19 it says, “Now we know that whatever the law says, whatever the commandments of God say, it speaks to those who are under the law.” Now who’s under the law? To whom is he talking? He’s talking to the Jews again. “Whatever the law says, it says to those who are under the law, that every mouth might be closed. And all the world may become accountable to God.” Now not just the Jews, but remember that when we by nature, by conscience, say something is right or wrong, we become a law unto ourselves. Remember what we saw? We saw that at the beginning of Romans, chapter 2. So what is God saying? God is saying, Jew and Gentile, anybody that is not a Jew, they’re all under sin. This is where the law puts us. Why? That we might become accountable to God. He says, “I brought you to this state of impotence in regard to keeping the commandments of God because I want you to see that you are accountable to God because ...,” now watch what he says, “... because by the works of the law, no flesh will be justified in God’s sight.” You know why? James 2:10 says that “If you keep the whole law and you break it in one little point, then you are guilty of

breaking it all.” So I want you to see this and I want you to mark law. We’re going to draw like the tablets that the Ten Commandments were written and we’re going to color them yellow. “Because by the works of the law no flesh will be justified in His sight.” Why? If the law can’t justify me then why the law? Why did You give me these commandments? Why do You put them before me if I can’t keep them? Why do you put them before me if I can’t do them and be right in your eyes God, why? And he says, “Because through the law is the knowledge of sin.” In other words, when He gave the law, when you read the book of Exodus, Exodus 34 and Moses reads to them all those commandments, they say that is right, we will do it, we will obey. You see, they didn’t understand their own flesh. They didn’t understand that they were a sinner from head to toe. They didn’t understand their inability. They didn’t understand it. So the law showed them their sin. The law gave us a standard, that is the righteousness of God. And here we are trying to keep this law, trying to attain to that standard, trying and trying and trying. But notice, notice, there’s a gap. We can’t get high enough. We can’t get perfect. So what does the law do? The law shows us our sin. That’s the benefit of the law. And that’s what He wants the Jews to see. He wants the Jews to see, hey you’ve got the law, you’ve the oracles of God, you’ve got all this but you can’t keep it. It’s got to be by grace. And it’s got to be by grace only one way, not through works because then it’s not grace. It has to be through faith. It has to be simply taking God at His Word. So watch what it says. “For now through the law comes the knowledge of sin.” Now the law gives us the knowledge of sin. I want you to write that down. The law defines our transgressions. And I want you to go to Galatians, chapter 3. And after Romans, and then comes Corinthians, then comes Galatians, Ephesians, Philippians, and Colossians. And Galatians is like a mini Romans. It has a different purpose. But it presents the gospel also. So it’s like a mini Romans. It’s like a shortened version. Okay, so I want you to go to Galatians, and in Galatians, chapter 3, what I want you to see is what he teaches us about the

law and we want to look at Galatians 3, verses 19 to 21. He says, okay, “Why was the law given to us if the inheritance of the covenant is based on promises and based on faith?” He says it was added because of transgressions. Listen, “It was added for the sake of defining transgressions.” Do you see the parallel? In Romans 3, verse 21, “By the law is the knowledge of sin.” Galatians, chapter 3, verse 19, why the law then? I mean that’s a good question. It’s a question that we’ve all had. Why the law then? It was given to define our transgressions. In other words to show us, hey you just stepped over the line. You just dishonored your parents. Hey you just stepped over the line. You took what wasn’t yours. Hey you just stepped over the line. You were coveting that person’s house. You were coveting that person’s wife. You were coveting that person’s animal. Today, it’s you’re coveting that person’s car. So it defines transgressions. But there’s even more that Galatians says, but why don’t we take a break and I’ll be right back and we’ll look at it.

## **PART TWO**

Romans 3:20 says that, “The law gives us the knowledge of sin.” In Galatians 3, in verse 19, it says, “Why the law then? It was added because of transgressions.” Now there’s a footnote in the margin of the Bible and it literally reads this way. It was added for the sake of defining transgressions. In other words, to tell you this is sin. He says, “Having been ordained, the law was ordained through angels by the agency of a mediator until the seed should come.” Now who is the seed? Well, we go back to verse 16 in Galatians, chapter 3, and it says, “Now the promises ...” and he’s speaking about the covenant, “Now the promises were spoken to Abraham and to his seed.” It says, “He does not say and to seeds as to many, but rather to one and to your seed that is Christ.” Okay, so the law was given and this is important for you to understand, for the sake of defining your transgressions, showing you, hey, you sinned, you sinned. Paul is going to say later on in

Romans, chapter 7, that, “I had not known coveting except the law said that thou shall not covet.” And so then he understood that what he was doing was coveting because the law defined coveting. All right, so he says, “Now the law was given through the angels by a mediator until ...,” time phrase, “... until the seed should come to whom the promise had been made.” In other words, until Messiah should come, until the fulfillment of that Abrahamic covenant should come. He says, “Now a mediator is not for one party only whereas God is only one. Is the law then contrary to the promises of God?” Okay, does the law just completely go against the promises of God? And he says, “May it never be.” I mean Paul is famous for asking these questions and giving you the answer in it. May it never be. The law is not contrary to the promises of God. He says, “For if a law had been given which was able to impart life then righteousness would have indeed be based on the law.” Now I want to go from there back to Romans 3 and read it to you again so that you see it. In verse 21, Romans 3:21, “But now apart from the law the righteousness of God has been made manifest through the law and the prophets.” In other words, it was the law and the prophets that pointed us to the righteousness of God. It’s a righteousness that comes through faith in Jesus the Christ, the Messiah. Now let’s look at the law a little bit more. The law was a tutor to lead us to Christ. This was the purpose of the law. So all the Jews that are listening to Paul can understand the reason that God gave the law was to give them a knowledge of sin, to define their transgressions and to be a tutor that is going to lead them to Christ, a schoolmaster that is going to keep them under control until faith in Christ should come. So watch what he says and this is Galatians 3, verse 23 and 24. “But before faith came ...,” in other words, before the new covenant came, it says, “... we were kept in custody under the law.” Now remember he talked to those that were under the law. “... we kept in custody under the law being shut up to the faith, which was later to be revealed.” In other words the law kept you until Messiah appeared on the scene and you saw who Messiah was. And it says,

“Therefore, the law has become our tutor to lead us to Christ.” Now what does a tutor do? Well you’re studying and the tutor says, now look, this is truth, now study this. Now memorize this. And then the tutor sometimes takes his rod and slaps your hand and says, no don’t do that. That is wrong. So this is the, “... tutor that leads us to Christ that we may be justified by faith.” He says, “But now that faith came, you are no longer under a tutor.” So the law gives the knowledge of sin. The law defines our transgressions. The law is a tutor, a schoolmaster that shuts us up to obedience until faith in Christ comes. Also I want you to see one other thing and it’s in 1 Timothy, chapter 1, verses 8 through 11. Now in the Bible all the T’s are together. So in 1 Timothy, chapter 1, this is the other thing that I want you to see about the law. The law is made for the lawless. All right, 1 Timothy, chapter 1 and we want to look at verses 8 through 11. He says, “But we know that the law is good if one uses it lawfully, if he respects it and uses it as it’s supposed to be used, realizing the fact that the law is not made for a righteous man ...,” a righteous man does not need the law telling him what to do because he’s righteous and he knows what to do. He says, “... the law is not made for the righteous man but for those who are lawless and rebellious.” That’s who the law is for. And you know why so many nations are in trouble and do you know why crime has increased and do you know why there are just murders and molestations and all sorts of things going on in our nations? I mean nobody’s safe anymore. We used to be able to leave our doors unlocked, but things have changed now. And they’ve changed because we’ve altered the laws. The laws are there and they’re made for the lawless. And he says and for the rebellious. They’re, “made for the ungodly and sinners, for the unholy and profane, for those who kill their fathers and mothers, for those who are murderers and immoral men and homosexuals and kidnappers and liars and perjurers and whatever else is contrary to sound teaching, according to the glorious gospel of the blessed God with which I have been entrusted.” In other words, he says, I’ve been entrusted with the glorious

gospel of Jesus Christ. And that's what's Romans is all about. So let's go back to Romans, chapter 3. And in Romans, chapter 3, listen to what he says in verse 21. "For now, apart from the law, the righteousness of God has been manifested, being witnessed by the law and the prophets." The righteousness of God has been manifested. Manifested means it's showing. It's seen. It's on display. "Even the righteousness of God . . .," now here he comes, full circle, "... even the righteousness of God, through faith in Jesus Christ, it is a righteousness that is attained only one way. The righteous man, the just shall live by faith." It's attained by faith and it's lived by faith. It's from faith to faith. It's out of faith and it's into faith. It's just faith, that's all there is. It's not the law anymore. You say, but if I don't keep the law, then I'm going to be lawless. No you don't understand. You don't understand. You say, but if I don't keep the people in my church under the law they're going to rebel against God. No, the law is not made for the righteous man. The law is made for the unrighteous. Because once we're declared righteous in God's eyes, once He imputes, puts that righteousness to our account that we can draw from, then we don't have to be under the law again. So listen to what he says. "Even the righteousness of God through faith in Jesus Christ for all those who believe, for there is no distinction, for all have sinned and come short of the glory of God, but there is salvation through faith."